Volume XVII Chicago, Ill., March, 1941 Number 12

The Liberalist

FOR THIS UNIVERSE

O God, we thank Thee for this universe, our great home; for its vastness and its riches, and for the manifoldness of the life which teems upon it and of which we are a part. We praise Thee for the arching sky and the blessed winds, for the driving clouds and the constellations on high. We praise Thee for the salt sea and the running water, for the everlasting hills, for the trees, and for the grass under our feet.

We thank Thee for our senses by which we can see the splendor of the morning, and hear the jubilant songs of love, and smell the breath of the springtime.

Grant us, we pray Thee, a heart wide open to all this joy and beauty and save our souls from being so steeped in care or so darkened by passion that we pass heedless and unseeing when even the thornbush by the wayside is aflame with the glory of God.

—Walter Rauschenbusch.

Published monthly by

The Peoples Church

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The Liberalist

Preston Bradley .....Editor
Grace Thayer Bradley.....Associate Editor

Volume XVII | Chicago, Ill., March, 1941 | Number 12

SPECIAL ANNOUNCEMENT

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EASTER SUNDAY SERVICES

IN

THE PEOPLES CHURCH

9:30 A. M.
11:00 A. M.
3:30 P. M.
7:30 P. M.

NEW MEMBERS WILL BE RECEIVED
ALSO THE CHRISTENING DEDICATION AT THE
3:30 P. M. SERVICE

✠———✠———✠

HOLY WEEK LOOP SERVICES

of THE PEOPLES CHURCH

AT

THE STUDEBAKER THEATRE

Monday through Friday—12:10 to 12:40

✠———✠———✠

HOLY WEEK EVENING SERVICES

PEOPLES CHURCH at 8:00 O'Clock Sharp

✠———✠———✠

Dr. Preston Bradley Will Preach At All Services

Meditation

"Infinite and divine Reality, our hearts are swelling with gratitude this morning and our lips are speaking words of praise and appreciation for the glory and the beauty of the morning. We are grateful, that as we left our homes this morning, we were greeted by sunlit skies; grateful for the beauty which is all indicative of that lingering loveliness which one of these days, with the coming of the weeks, will burst forth in beauty and in tribute.

We are glad this morning because we are experiencing once again the affirmation that during those dark and cold and stormy Sunday mornings, when so many of us were reluctant to leave the warmth of our own firesides, when the skies were dark and gloomy and when it seemed as though Spring was so far behind Winter that it might be lost before it ever caught up with Winter, we are glad that in those days and in those hours our inner perceptions and our deeper understandings were sufficiently convincing for us that we were able to distinguish between appearance and reality. We knew what appearances seemed to say and we are grateful for the verdict which was in our hearts for the reality we knew existed.

This morning, we are seeing the affirmation of that reality. We knew that days like this would come again and that Sundays like this would come when myriads of people this afternoon may be privileged to get out in their walks and in their cars and enjoy the first evidences that after all loveliness and goodness and truth and beauty are stronger than darkness and ugliness and cold; that they are the realities.

Today we are glad for all of the activities of the past week, glad for the opportunities, glad that we had the strength for all our work of the week which is past. And we are glad that we could stand beside those who have experienced the sadness of loss and try to speak words of comfort to families which have been broken by the visitation of the black angel of death. We are so glad that it was possible for us to be with them in that hour of death and in the moment of their bereavement, and we know that some of them are here this morning and some are listening to the broadcast, and might they know that we have not forgotten, and the memories of their loved ones will still be the supporting and beautiful inspiration for the loveliness of life which is yet to be theirs.

And we would particularly pray this morning for all who are ill and are afflicted in body and mind, and all who are disturbed and confused and disillusioned and unhappy. If they have given us the privilege of coming in contact with their lives either by coming to the service this morning or over the air, let them not be disappointed; breathe into the very environment of this service the creative inspirations of Thy divine self. Take it on the wings of the morning to every loud speaker and to everyone in pain; may they be better now, may they be more comfortable now, and may confused and choatic minds be less disturbed now. Give us that quiet strength and that definite poise which comes from our contact with the eternal and with the divine. And be with all those in institutions. We are very grateful for the myriads of letters which we have received this week, grateful for the letters we have received from institutions, grateful for the men who have written us from jails and penitentiaries, grateful for the messages of cheer and encouragement which have come to us from people in hospitals, particularly the men at Hines. We are grateful for the

opportunity which these institutions give these people by tuning in their institutional receiving-sets where all can hear the beauty, power and strength of our service which we try to project to them.

May this be done in the spirit of love and of truth. We ask all this in the spirit of the great teacher and friend, the great classic example of earth's most beautiful and highest religion, — the great teacher of Nazareth, the inspiration of all mankind everywhere:

'Our Father, who art in heaven, — — —'."

• • •

"A RELIGION FOR THESE DAYS"

Sermon by Dr. Preston Bradley, Pastor of The Peoples Church of Chicago, February 23, 1941

•

"Before we make any deductions or become too specific in our conception of what constitutes a religion for today, I think logic would demand that we make a primary exploration into the cause for any religion at any time, whether we are talking about a religion for today, a religion for yesterday or a religion for tomorrow. There is a timelessness about the whole idea of religion, which every thoughtful and critically minded person will admit at first consideration. Lewis Browne tells us that somewhat monumental offering of his in an effort to popularize a different study of comparative religions, that when man looked over his shoulder and saw his shadow, religion was born. That is only a literal figure of speech, a way in which the author attempted to establish his thesis that all religion had its origin in man's sense of fear; fear of the universe of which he was a part, fear that he was in an unfriendly universe where all of the elements of that universe were in conspiracy against him and where fire would burn him, lightning would drop out of the sky and something strange which he did not know or understand would happen to those near him, or to himself. Storms would wreck him upon the river and lake and he would drown. Wind would demolish that which he had constructed, and man seemed to have in this early stage of man's development an impression that he was in a universe which was seeking his ill-will and was seeking to be appressive toward him rather than co-operative; and in that early stage man conceived the idea that there was something which he could do to establish friendly relationship with the universe of which he was a part, and that that power, whatever it was, that could disturb him so mightily and create for him occasionally such intense and great discomfort, could be harmonically related so that when he was in perfect adjustment with this power outside of himself and over which he had no control, it would be possible for him to get along much better as an individual.

In the primitive moment of man's first awakening to a realization of that fact and his effort to crystalize it into his religion, man was impressed by that which he could not control, and when he saw his shadow there was this early evidence of his attitude toward the universe of which he was a part. That was the basis for the introduction of the whole element of sacrifice into religious practices, and no matter what religion you may talk, about, no matter where you may begin in the period of man's experience in religious development you will see that he has retained this opportunity of sacrifice in order that he

might appease some sort of an angry God, or some influence outside of himself in conspiracy against him. That is why you have the sacrifice of the first born, the sacrificing of blood; that is why so much of religion is completely saturated with the idea of blood, bloodshed and sacrifice. Man was attempting to appease some God who was angry; men felt that the only way he could meet the satisfactions of such a God was by some sort of appeasement, and he tried to bring to his altar the best that he had, the finest of the wheat, his first born son, the best of his flocks, he killed and butchered and slayed through the element of sacrifice in order to establish his own relationship with God of his own conception.

Now, that is the permeating thing which every honest student and every critically minded individual cannot help but see in this whole religious evolution and development of man. Back of that is the still larger principle for it is quite true that man built an altar before he built a home; man was a worshipper before he ever established a home; before he ever developed into the consciousness of what constitutes that group in our society which we think of as the 'home', man had a place to which he went to worship. The universality of this attribute of worship is one of the highest indications that there is an object of worship available; that when man ascends to the proper dignity of his own intellectual and his own aesthetic responses he finds a conception of God which is worthy of his whole worship. The mere fact that the whole wide world and every race, and all the the people in it,—from the first recorded history of time, have given vent to that necessity for assimilation with something higher than themselves is in itself evidence—and here I accept thoroughly the philosophy of Immanuel Kant in the idea of the categorical imperative that this universality of the attribute of worship would not be in the human consciousness if there were not some objective that could be realized.

In other words, we are not given appetite unless we know that there is something called 'food' which may not be available, but we know as a working principle that we need food on the basis of this existent appetite, and what I am trying to say is that man would not be constantly seeking for some relationship that will harmonize with his highest and best instincts if there were not a reality which could be realized. Man may go by very many circuitous paths toward that reality. One may find it necessary to do it by the highway of Roman Catholicism, another by the highway of the Quakers, another by Nature study and Nature worship; one might do it by all sorts of circuitous paths, but back of all this seeking,—and seeking is the best and finest word to use in connection with religion, — back of all this seeking there is the predication that there is something to seek for. Man would be cursed by the passion and the appetite if there were not realization. It is incredible and I think highly illogical for any person to accept the theory that there is no God and that there is no higher potentiality than we ourselves possess, and to accept the idea that we are in an island universe bounded by an unknownness which precedes birth and an unknownness which succeeds death. Not an individual has any awareness of existence before birth and you have no awareness of existence after death. These experiences do not belong in the category of our consciousness, and everything else is speculative. We speculate on our origin, and we speculate on our destiny, and therefore, trying to present this matter to you in the terms of logic, can we not reasonably deduce, under the imperative of logic, that this appe-

tite, this desire, this hunger which is the very basis of all religious reality in itself is what our legal friend might appropriately term **'prima facie'** evidence, evidence that does not need the authenticity of fact in order to be accepted as truth. That's what **'prima facie'** evidence is, it is evidence that does not need to have the demonstration of fact in order to accept a principle as a truth.

Now, I accept the fact of religion, I accept the principle of religion, I believe thoroughly in religion, and I accept the principle of religion as a religionist because of the conviction of the truth and reality of religion which I find in the deep longings and in the deeper anxieties of my own inner life as it seeks to find harmonic relationship with what Mr. Emerson called 'The Oversoul above all, the consciousness above consciousness, the beyond beyond the beyond.' There is an idea for you, the validation of the beyond which is beyond the beyond. Now, that's the basis for all religious experience, that is the basis for all religious truth. The universality then of man's quest is all the proof I need. I do not need to go to science for any proof of a patterned universe; I do not need to go to the Bible as any authority for the inspiration of religion. There are a lot of people who feel that the only justification for religious truth is because of something the Bible said. Things are not true because they are in the Bible, they are in the Bible because they are true, and there is a vast difference of attitude between the person who is refusing to rationalize until he gets a great faith, and the person who has a great faith through rationalization. And here, parenthetically, I must admit that I never had more faith than I have now; I never believed more that I believe now, I never had a greater faith and a deeper faith than I have now, a creative, vital, dynamic faith that I am attempting to project at every opportunity in a generation where faith is being lost and where anchorage is beginning to drag,—and a generation in that kind of dilemma and turmoil needs the creative positivism of affirmation. This is not the hour to raise the negative aspect of religious province, and no prophet would dare utilize such an hour, —an hour in which people are breaking and quivering and quaking with anticipated fears and with unknown anxieties as to what will happen in this world of ours in the next six months, — for such a purpose. This is no time for any voice to be raised negatively. The negative aspect of that which prevents a real fundamental faith on the part of humanity in the integrity of the universe **must not now be spoken,** and the most dangerous man in this hour is the man who undermines humanity rather than puts a foundation under humanity. This man is dangerous in the political field.

In my study this morning before coming to this service I heard a discussion on the radio in which one man evinced a fatalism that was so impregnated with despair that it is a marvel to me that a man of intelligence, and he is a man of intelligence, should have the opportunity of a great radio hook-up to voice despair and cynicism. You will not hear from this pulpit, nor from these lips of mine one destructive or critical note during this great crisis. No individual who comes within the doors of this Church will ever come into this Church and go out of this Church with a lesser grip upon humanity and himself and God than he had when he came in, and if you do, I shall have failed, I am unworthy of the opportunity, I am unworthy of this pulpit, I am unworthy of myself if any individual who enters this Church these days does not go out with a finer grip upon himself and upon life!

Therefore, it is not the critical nor is it the disintegrating note which I am striking this morning in this discussion of religion; it is the note of affirmation and creativeness. I could go on, of course, as very student here knows in the field of comparative religions, with all sorts of examples and illustrations to back up the idea of the universality of the quest for God, but there is another question involved; it is a religion for today.

I am quite aware that one of the great fundamental statements of religion is to be found in the fact that it is the same yesterday, today, and forever. The fact of the matter is that the quality of truth is identified with Jesus, for Jesus Christ, we are told, is the same today, yesterday and forever. The universality of that fact is in itself an affirmation of its truth. Things cannot be universal and universally significant in the great principle of reality without being true: they are fundamentally so, and that is fundamentally so, but I want to know this; after we find the common denominator of all religions, and we have found it, what is it? Man's sense of need. Why are you here this morning and why are you listening to this broadcast? I think, primarily, if we were to make an accurate diagnosis, that by far the majority would say, speaking truthfully, "I came because I needed help'— 'I thought I would have a finer week' — 'I wanted to start Sunday in an atmosphere of religion' — 'I need the spiritual culture and the intellectual stimulus which I might receive from a sermon' — 'I came because I needed it, the influence of good music' — whatever the reasons are, the first and last analysis will probably be that somewhere that reason may be placed in the category of human need. We are here, preacher and congregation, because of our need, for I feel, even though I am a part of the service, that I need this service. I could not stay away from this Church; if I were not in the pulpit I should be in the pew. I need this, and even though I preach and participate in the service it does something to me; I am never the same after I leave this pulpit after a service, and I am a participant with you in this religious exercise, and it is my own deep sense of need that establishes my relationship with that which is basic in religion.

The tragedy is that so many many people are so constituted that under blue skies, with fair winds and quiet seas and calm days they do not feel this need. Only when the storms breaks, only when death comes, only when illness overtakes us, only when we lose our jobs, only when we become hungry — why! every week and every day at our Guild we meet people, people who are never in the Church, we never see them, never hear of them, did not know that they were alive, and then suddenly they come to us out of somewhere and say: 'I need you!' 'I need the Church!' It is rather pitiful and there is no way to overcome it because I know enough about human nature to know that you cannot overcome it. I know there are families whom I never hear from until something happens. Fathers and mothers whom I never hear from until something happens. Now, then, I know that that is human nature and I am not critical of it, I know that it is a universal characteristic and I am not critical, but what I would like to say, so that it will be understood, is this helpful idea: **that if we did not wait until we needed God but attempted immediately to get into our consciousness that perhaps God needs us now, that we would build up a fortification, a barrier, impregnable and impervious to these conditions;** that would do something for your health, that would do something for your finances, that would do something for your trouble, that would do **something** for your boy and your girl, that

would do something for the happiness of your home! BUILDING FOR PREVENTION IS VASTLY MORE IMPORTANT THAN BUILDING AFTER FORMER BUILDINGS HAVE BEEN CRUSHED AND BROKEN! It is better to build up from foundations that are deep so that your building will stand when the storm breaks than it is to build on the sand and wait until after the storm breaks and then run for help. Ninety percent of the trouble of the world could be avoided if people would not wait until they get into trouble to seek God but would realize God before the trouble breaks; then it is a fortification when it does, and most of the time prevention, and the trouble never happens. Then when it does happen you do not pray to run away from it, you do not pray to hide away from it; then you have the strength that you can stand right up and say: **'I do not ask that trouble miss me, I only ask that I be strong enough to face my trouble victoriously,' for it is not what happens to you and what trouble you get into that really determines your destiny, it is what you propose to permit the trouble to do to you!** It is not so much what trouble does to you as it is what you do to trouble.

That's a point of view that this world needs, and needs as it never needed it before. Therefore, from my point of view, a religion for today must have three things. First: the religion of today must have intellectual courage. It must be a religion which is not afraid, nor runs away from science, nor the laboratory, nor the observatory. Any microscope is a friend of God, and any telescope is an ally of truth, and every time the universe in which I live becomes enlarged, I enlarge my conception of God. God is larger than any universe, he transcends the cosmos, he is greater than any church and bigger than any creed. No creed that has yet been written by the mind of man could contain all the truth of God. No church which ever existed in the whole history of religion is sufficiently inclusive to contain all the truth of God! No church, no creed has a mortgage on truth! More truth is yet to be revealed to this world than has yet broken forth. Inspiration is not sealed, the last inspirational voice that wrote in the ancient Scriptures is not the final voice, for more beautiful Scriptures are being written every day, and will be in the years to come. Inspiration is not sealed, it is not stopped. Therefore, a religion which is to be powerful and potent in this modern world must be a religion which is not static, which is not frozen in intrigue and ecclesiasticism, but a religion which is vibrant, dynamic, elastic, expansive and inclusive, a religion which is not afraid, for the two twin devils that have interfered most with the realization of religion at its highest and best have been superstition and fear. No person can have an adequate conception of God who is superstitious or afraid, and any religion which depends for its vitality upon the coddling of fear and superstition is a religion that is doomed. It does not matter how long that religion has lived, or how old that religion is.

The mind of man is going to seek and seek and seek until it is ultimately emancipated from the tyranny of fear and superstition. Therefore the first religious attribute of the religion which is adequate to the needs of this world in chaos today, — a world that has had organized ecclesiasticism for more than nineteen centuries, a world where every nation in it, with but one exception, Japan, has had in the background of that nation religion in the form of mechanistics until now the world has crashed in the presence of the inefficacy of such a religion to preserve the peace of man — to mean peace, religion's highest

and most pragmatic operation must be in human society. Therefore, this religion of the centuries with its superstition and fear has failed the world.

There must be in the very heart of religion, man's quest for truth, a religion that can save the world; and indeed there is. Therefore, religion must be a religion of rational and intellectual integrity, it must accept truth wherever it finds it, its mind must be open to the infiltration of truth wherever it appears. No true religionist can remain an ignoramus and remain a powerful influence of a true religion. God was never complemented by ignorance, and illiteracy has never been an attribute of the divine. That is why my plea and my historic position for the years has been for a religion that will stand up against the rationalizing processes of the human intellect. And to saturate such a religion with a deified force and passion for love of your fellowman will create a power that will save humanity and preserve civilization!

Then a religion for today must have a social courage, not only intellectual courage, but a social courage, and that means that the religion of today, a true and honorable religion, will be right out in the forefront in its antagonism against any social environment which destroys the human personality. Any religion which is less than that is not religion at all, it is unworthy the name of religion. The religion for today that is potent and powerful will be the religion that stands out in the front rank on the question of poverty, and will manifest itself in the social and economic life of the people. It will stand out in the front rank of old age security and reward the faithfulness of men and women who have lived honorable and creative lives in human society. It is a religion that will stand out in the front rank in the fight against slums, underpaid wage scales, and every other social force that destroys the human personality.

Let religion speak; do not merely let it worship in a Gothic cathedral and speculate on the 'Sweet Bye and Bye' and what happens to people after death. Let religion speak now to a dying world where human life is the cheapest thing in that world. Let it speak for the great social values and you will have a religion that will send some of the 63 millions of people in the United States today who never darken the door of any church, back into the House of God. They will have respect for the Church again; they will have respect for the clergyman again, who will then not be considered mere parasites aloof from the great dynamics of human life, where they are supposed to spend their time uttering glittering generalities and biomidic platitudes while we sing our pretty little songs about the 'Sweet Bye and Bye', — the thing that interests me is the 'Nasty Now and Now'; not the sweetness of our unknown future, but the awful reality of an intense present!

Let us bring to religion this vitality and consciousness and then you will see what will happen to the world! Do you think that we would be in the mess we are in today throughout the world and this nation if you had had this kind of religion? Do you think if we had been fearless in our social point of view of religion that things would have gone to pieces as they have gone to pieces in this world? Don't indict God! Don't indict religion! Indict those who have been emphasizing the importance of non essentials in religion; those are the ones to indict; those who have made some of the 278 different kinds of Protestants that we have in the world and some of the 14 or 15 different kinds of Catholics and just as many different kinds of Jews.

Ladies and gentlemen, cannot we see that religion is that which

unites and identifies and integrates man, and above all stands for the preservation of personality values, for the individual is the highest expression in all this creative world, and to keep that individual free is the highest function of religion itself, and that is reiterated in the classic sentence of the Master: 'Ye shall know the truth, and the truth shall make you free.' That is a religion for today."

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The Twenty-Ninth Annual Banquet

By Grace T. Bradley

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It has almost become a tradition that when The Peoples Church holds its annual banquet — no matter what the month or the date — there is sure to be a stormy night! The day of the banquet this year was no exception. All afternoon and part of the evening snow fell on a crust of ice covering streets and pavements, making traffic dangerous and difficult. Automobiles moved at a snail's pace and many places along the the drive were blocked by skidding cars and busses.

After his six o'clock radio broadcast it took Dr. Bradley over an hour to drive from the Tribune Tower to the Edgewater Beach Hotel where the banquet was held. On the way Doctor remarked that there surely would not be enough people to fill half a dozen tables on such a night! Quite crestfallen, cold, hungry and without a gleam of cheerful anticipation Dr. Bradley arrived at the door of the Gold Room—and there stood literally speechless (for the moment!) with delight and surprise, for there he beheld with amazement over three hundred people already seated and awaiting his arrival. There was enthusiastic applause when Dr. Bradley and Mrs. Bradley and the trustees and their wives entered and took their places at the speakers' table. From that time on there was an atmosphere of jollity and good fellowship, quite in the spirit of a family gathering. Everyone seemed to emanate the thought "What matters the storm without? — We are comfortable in a brilliant and beautiful room, an excellent dinner is being served us and speeches and music are to follow. So — 'pack up your troubles and smile'!"

The Trustees and Dr. Bradley had decided upon the plan of combining the annual banquet with the Annual Meeting of the Church, and instead of having a program followed by dancing, to have the annual reports read as a part of the program, interspersed with music and entertainment.

Dr. Bradley is proud—and justly so—of the allied organizations and of all the church accomplishes in its work and year-round ministry. It is too often true that people refrain from attending an annual meeting — being "bored by reports." So Dr. Bradley felt that those who make up the congregation and the radio members to whom the church is known only via radio, many of whom might attend the banquet, would feel a deeper interest if acquainted with the real work and workers who keep the wheels rolling.

Now it happens that these reports of the church and its organizations were well worth reading. They were well written, well read and full of good material! Dr. Bradley, bubbling over with wit and humor, acted as chairman in the absence of the president of the trustees, Mr. Walter H. Hermsdorf, who left early in the evening for the East on an important business trip.

Minutes of the last annual meeting were read by the Executive Secretary, Mrs. May Harrison,

then followed the report of the Treasurer, Mr. T. A. Harrison, the Superintendent of the Sunday School, Mr. Charles W. Denicke, and the chairman of Church Service, Mr. E. L. Roubinek. Announcement was made of the appointment of Mr. Herbert B. Hunter to fill the unexpired term of Mr. Geo. U. Gairing, whose death occurred last summer.

Mr. Gairing had been a member of the Board of Trustees since the beginning of the Church, and this was the first annual meeting and banquet without his presence. Dr. Bradley paid him tribute by mentioning this fact, and spoke of his long and loyal friendship.

There were many brilliant remarks, smiles and much laughter, and the friendly informality made everyone feel they were having a very good time indeed.

Mrs. J. J. Reynolds, vice-president of the Church, introduced all the presidents of the organizations, inviting each one to come to the speakers' table where the microphone would allow the reports to be more clearly and easily heard throughout the large room.

Mrs. R. W. Lee, president of the Woman's Club, Mr . Draster Munson, president of the Men's Club, Miss Caryl Peterson, president of the Young Peoples Club, Mr. W. M. Cook, president of the Ushers Club (Mr. Cook also read the most amazing report of the work of the Peoples Church Guild), Mr. James Bradley-Griffin, director of the Uptown Players, Miss Ethel E. Smalley, president of the Professional and Business Woman's Club, Mr. Paul Thurlow, leader of the Junior Church, Miss Adelaide M. Thomason, chairman of Educational Committee and Church Council, and Miss Lenore Brown, assistant to Mr. Bradley-Griffin and director of the Children's Theatre, then came to the microphone in turn and read their reports.

This may sound like a formidable array of reports, but every one present gave close attention in listening to each one, so interesting were they. And every little while Dr. Bradley would break in with some choice remarks and introduce a musical number.

Duilo Pucci, one of the finest young singers in the city, sang several times delighting his audience into long and enthusiastic applause. Philip Jorgensen, organist of the Peoples Church, proved to the surprise of many as artistic a performer on the piano as at the organ console. And no Peoples Church banquet could be a success without James Bradley-Griffin reading a group of poems in his inimitable way. The program closed with Mary Thurlow singing "My Prayer" in her pensively sweet voice, which seemed specially appropriate, Dr. Bradley immediately pronounced the benediction and then everybody joined in singing "Auld Lang Syne."

It was a delightful evening from beginning to end, and it seemed to be the general opinion that this had been the most interesting banquet (always excepting the 25th!) that the church had ever held, and many said "If this is what you call an annual meeting I'll never miss another!" Certainly many knew more about their church than they had ever known before.

And so — — the twenty-ninth year of The Peoples Church closes — — and officially starts toward its thirtieth mile post. This has been the best year in the history of the Church thus far. May it continue on, rejoicing in its great work of helpfulness and friendliness to all who knock at its door.

Congratulations to Dr. Bradley and all his fine and efficient coworkers!

• • •

DR. BRADLEY'S NEW BOOKS

We are glad to announce the publication of two new books by Dr. Preston Bradley:

"NEW WEALTH FOR YOU"
Published by Frederick A. Stokes & Company of New York.

"MEDITATIONS"
A book of selected meditations from Dr. Bradley's Sunday morning services.
Published by The Monastery Press.

"New Wealth For You" may be purchased at any book store for $1.50.

"Meditations" will be on sale at the church for $1.00.

These books are highly inspirational and helpful reading—just the thing to pick up at any time in those quiet moments which are beneficial to us all. They are especially encouraging for these difficult times.

In thinking of your Easter gifts, these books will prove particularly satisfactory.

THE BOOK LECTURES

With the coming of Easter the book-lectureship will close. It has been a long and arduous task for Dr. Bradley; however, a very interesting one. Because he loves books he enjoys talking about them, and passing on to others his ideas concerning the books he reads.

To those who have come by the hundreds every Wednesday evening to the book lectures, the benefit and pleasure has been unlimited. Many have joined in the added pleasure on these evenings of going downstairs after the lecture to Channing Hall and having coffee and cake, or doughnuts, served by the Woman's Club of the Church, and chatting with friends for half an hour or so, or getting acquainted with some of the Church people. When the weather has been inclement the refreshments have been appreciated before going out into the storm or cold.

The books to be reviewed by Dr. Bradley during March are:

March 5—"Out of the Night" by Jan Valtin.
12—"Delilah" by Marcus Goodrich.
19—"Sapphira and the Slave Girl" by Willa Cather
26—"The Heritage of Hatcher Ide" by Booth Tarkington

The lectureship will close with Wednesday in Holy Week, April 9th. On Wednesday, April 2—

"New Wealth For You"

Dr. Bradley's new book will be reviewed. The latest of Dr. Bradley's books makes its debut on March 15th at an autographing party in the book department of Marshall Field and Company. It will be for sale at all book stores thereafter. It is just the right size book to have on the bedside table or to tuck into a traveling bag without taking up too much room. Yes—it is rather a small volume when compared to the huge and weighty books that have come into being of late. "New Wealth For You" is small, but it holds priceless inspiration — hope — encouragement — for these bewildering times. It is published by Frederick Stokes and Co. of New York.

A MESSAGE FROM THE CHOIR

Mr. Abernethy, Director of Music of the Poeples Church, has been missed from the platform for several months. The many friends who have kindly inquired for Mr. Abernethy will be glad to hear that he is getting along very nicely. With the coming of spring and sunny weather, it is the sincere wish of everyone that health and strength may be fully restored to him.

During Mr. Abernethy's enforced absence our organist, Philip Jorgensen, deserves highest praise and credit for his splendid work as acting-director. There are a number of new male voices in the choir, which helps effectively.

Withal the choir is doing very earnest and excellent work and their willing cooperation with Dr. Bradley is greatly appreciated.

Choir rehearsals are held on Thursday evenings in the Church. Mr. Jorgensen would be glad to receive anyone who would enjoy singing with The Peoples Choir.

Annual Report of the Young Peoples Club of the Peoples Church

The Young Peoples Club is a group of forward-thinking American citizens ranging in age between approximately 20 and 30 years, who are seeking the companionship of others interested in presenting their problems, discussing solutions, and making an active sincere attempt to correct the conditions which bring about those problems. With that in view we have joined with the Inter-Faith Youth Council, and are acting in close contact with the Young People's Religious Union of our own Unitarian churches.

It is my ambition to have the young people of this church form the nucleous of an organization which will eventually employ the talents of every member in promoting the wide-spread interest and active participation of young people in such projects as improving our educational system, eliminating corruption in politics, relieving unemployment, improving labor conditions, and doing away with religious and racial intolerance. With this as an objective, we have recently inaugurated a round-table discussion system whereby each individual member has an opportunity to express his opinions and actively participate in our meetings. So far this season we have had the privilege of very inspiring and helpful speakers such as the Reverend Donald Harrington of Chicago, and Reverend Stephen H. Fritchman of Boston, ,and we are maintaining a like standard of quality in arranging our forthcoming programs.

We are putting forth a sincere effort to make our organization one of value not only to our church and community, but to our city and nation as well, and with the continued co-operation of Dr. Bradley, the Board of Directors, and the other organizations of the church, I know that we will succeed.

During the next two months we shall expend part of our funds in renovating and refurnishing Bradley Hall as a permanent Club room. I take pleasure also in presenting to Dr. Bradley, on behalf of the members of the Young Peoples Club, a check for $30.00 as our contribution at this time to the work of the church.

Respectfully submitted,
Caryl M. Peterson
President, The Young Peoples Club of the Peoples Church

Weddings

•

JANUARY

18—Robert Grevin and Jane Bernstein
L. Truman Wheeling and Agnes Vernetta Johnson
25—Henry Vernon Johnson and Marion Eloise Berry
Bernhardt Frank and Elaine Turner

FEBRUARY

5—Frank C. Spamer and Mabel K. Falch
9—John C. Meiszner and Helen Krisamer
10—John S. Valkanet and Beverly Martin
12—Albert William Firko and Beatrice Dall
13—Robert L. Hayes and Maxine Mattox
15—Maurice Paulson and Nettie Lawrenuk
Oscar Benson and Gertrude Abeles
Robert Burk and Helen Murrish

Funerals

•

JANUARY

17—Mrs. Josephine Veitch. Interment, Oakwoods.
20—Mrs. Lolia Miller. Interment, Memorial Park.
21—Dr. Homer Warren. Interment, Rosehill.
23—Mrs. Ella Yaeggy.
Mrs. Catherine Butler. Interment, Graceland.
29—Mr. Karl S. Breckenridge. Cremation.
31—Margaret Lloyd McDonnell. Interment, Acacia.

FEBRUARY

4—Mr. Charles H. Mitchell. Interment, Rosehill.
5—Mark L. Salomon. Interment, Graceland.
6—John W. Zarley. Interment, Rosehill.
7—Elmer Adams. Interment, Irving Park.
8—Harry Rogers. Interment Memorial Park.
11—Christian Ullrich. Interment, Graceland.
15—Mrs. T. W. Hertzog. Interment, Forest Home.

• • •

Dr. Bradley Kept the Following Engagements During the Month Ending February 15th, 1941

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(Dr. Bradley's engagements, incldng funerals and weddings, are listed from the 15th to the 15th of each month.)

JANUARY

16—Radio Address. WGN.
Address. Friends of Literature Dinner. Fine Arts Building.
17—Radio Address. WGN.
Address. Central Eleanor Club.
18—Address, McHenry Farm Bureau. High School, Woodstock, Ill.
19—Two services. Peoples Church.
20—Address. Engelwood Woman's Club.
Radio Address. WGN.
Board of Trustees Meeting. Peoples Church.
21—Radio Broadcast. WGN
Address. Parent Teachers' Association. Harvard School.
22—Address. Lincoln - Belmont Y. M. C. A.
Radio Address. WGN.
Book Lecture. Peoples Book Lecture, Peoples Church.
23—Radio Address. WGN.
Address. Woman's Club Party for Education Fund. Channing Hall.

24—Radio Address. WGN.
26—Two services. Peoples Church.
27—Address. Daughters of Veterans. Hotel Sherman.
Meeting of Board of Directors. Chicago Public Library.
Radio Address. WGN.
Address. Annual Meeting I. W. L. A. Winnetka, Ill.
28—Luncheon. Chicago Club. With Chinese Consul General, Dr. Chen.
Radio Address. WGN.
Address. Junior Chamber of Commerce. LaSalle Hotel.
Address. Ogden Park M. E. Church.
29—Meeting. Ill. Federation of Women's Clubs. Forum Luncheon. Sherman Hotel.
Radio Address. WGN.
Book Lecture, Peoples Church.
30—Address. Ill. Federation of Women's Clubs Forum. Sherman Hotel.
Radio Address. WGN.
31—Radio Address. WGN.
Address. Annual Dinner. Hammond Manufacturers Hammond, Ind.

FEBRUARY

1—Radio Address. WGN.
Address. Junior Red Cross Luncheon. Stevens Hotel.
2—Two services. Peoples Church.
3—Radio Address. WGN.
Address. Sherman Park Branch.
4—Address. Daughters of the "Renaissance."
Radio Address. WGN.
5—Radio Address. WGN.
Book Lecture. Peoples Church.
6—Radio Address. WGN.
Address. Masonic Temple. Forest Park, Ill.
7—Radio Address. WGN.
Address. Second Baptist Church. Evanston, Ill.
Address. Chicago Icelandic Dinner. Norske Club.
9—Two services. Peoples Church.
10—Religious Conference.
Radio Address. WGN.
Board of Trustees Meeting. Peoples Church.
11—Address. American Warehousemen's Assn. 50th Anniversary. Edgewater Beach Hotel.
Radio Address. WGN.
Address. Chicago Northern District Institute. Epworth League.
12—Radio Address. WGN.
Book Lecture. Peoples Church.
13—Radio Conference.
Radio Address. WGN.
Address. Professional and Business Woman's Club. Channing Hall.
14—Address. Washington and Jane Smith Home.
Radio Address. WGN.
Address. Annual Dinner. Dickens Fellowship Dinner.

CHURCH ORGANIZATIONS CALENDAR

WOMAN'S CLUB

Meets regularly every other Monday in Channing Hall.

April 14—Annual Reports of Officers and Chairmen (10:00 a.m.) Club Institute (1:00 p.m.) Election of Officers.

May 5—Annual Spring Luncheon; Mabel Menghini, Soprano Speaker: Dr. Preston Bradley.

YOUNG PEOPLES' CLUB

Meets regularly first and third Monday evenings in Channing Hall.

PROFESSIONAL AND BUSINESSS WOMAN'S CLUB

Meets regularly second and fourth Monday evenings in Hall B.

April 14—Annual Old Fashioned Square Dance Party—Channing Hall. Everyone invited.

28—Annual Election of Officers. Annual Reports of Officers and Chairmen.

May 10—Annual Spring Dinner—Honorary Members will be Guests of Honor.
Speaker— Dr. Preston Bradley.

MEN'S CLUB

Meets regularly every fourth Monday evening in Channing Hall.

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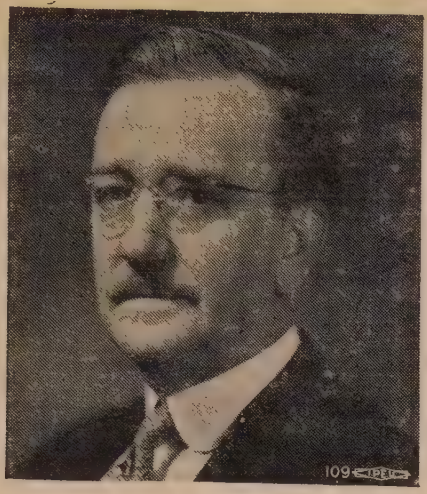

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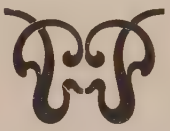

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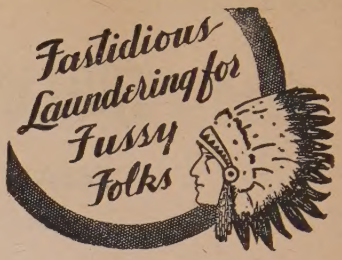

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